THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER VII.

VISIT TO THE MOON FAMILY—PREJUDICED AGAINST OUR DOCTRINE—A PROPHECY ABOUT THEM—IMPRESSED TO CALL AT THEIR HOUSE AGAIN — MY PRESENCE HAILED WITH JOY AS AN ANSWER TO PRAYER — THE PROPHECY FULFILLED: THEY JOIN THE CHURCH —A DREAM AND ITS INTERPRETATION.

Having an appointment to preach in the village of Wrightington, while on the way I stopped at the house of brother Amos Fielding. When I arrived he informed me that a certain family by the name of Moon had sent a request by him for me to visit them, that they might have the privilege of conversing with me on the subject of the Gospel. Accordingly, brother Fielding and I paid them a visit that evening.

We were very kindly received by the family, and had considerable conversation on the object of my mission to that country, and the great work of the last days. They listened with attention to my statements, but they appeared to be prejudiced against them rather than otherwise. We remained in conversation until a late hour, and then returned.

On our way home, brother Fielding observed that he thought our visit had been in vain, as the family seemed to have considerable prejudice. I replied, "Brother Fielding, be not faithless, but believing; we shall yet see great effects from this visit, for I know there are some of the family who have received the testimony and will shortly manifest the same."

At this remark he appeared surprised.

The next morning I continued my journey to Wrightington, and after spending two or three days in that vicinity, preaching the Gospel, I returned by the way of brother Fielding's, with whom I again tarried for the night.

The next morning I commenced my journey, intending to go direct to Preston, but when I got opposite the road leading to Mr. Moon's, I was forcibly impressed by the Spirit of the Lord to call and see them again. I could not resist, and therefore directed my steps to the house, not knowing what it meant.

On my arrival at the house, I knocked at the door, and Mrs. Moon

from within exclaimed, "Come in! come in! you are welcome here! I and the lasses (meaning her daughters) have just been calling on the Lord, and praying that He would send you this way."

She then informed me of her state of mind since I was there before, and said she at first rejected my testimony, and endeavored to think lightly of the things I had advanced, but on trying to pray, she said that "the heavens seemed to be like brass over her head, and it was like iron under her feet." She did not know what was the matter, and exclaimed, "Certainly the man has not bewitched me!"

Upon inquiry she found it was the same with the "lasses." They had begun to reflect on the things I had told them, and, thinking it possible that I had told them the truth, they resolved to lay the case before the Lord, and beseech Him to give them a testimony concerning the things I had testified of.

She then observed, that as soon as they did so, light broke in upon their minds, they were convinced that I was a messenger of salvation, and that it was the work of the Lord; and they had resolved to obey the Gospel, which they did, for that evening I baptized father and mother and four of their daughters.

Shortly after I visited them again, and baptized the remainder of the family, consisting of thirteen souls, the youngest of whom was over twenty years of age. They received the Gospel as little children, and rejoiced exceedingly in its blessings. The sons were very good musicians, and the daughters excellent singers, and when they united their instruments and their voices in the songs of Zion, the effect was truly transporting.

Before I left England, there were about thirty of that family and connections baptized, six of whom were ordained to be fellow-laborers with us in the vineyard, and I left them rejoicing in the truths they had embraced.

One night, while at the village of Rochester, I dreamed that I, in company with another person, was walking out, and saw a very extensive field of wheat, more so than the eye could reach. Such a sight I never before witnessed. The wheat appeared to be perfectly ripe and ready for harvest. I was very much rejoiced at the glorious sight which presented itself; but judge of my surprise when, on taking some of the ears and rubbing them in my hands, I found nothing but smut. I marveled exceedingly, and felt very sorrowful, and exclaimed, "What will the people do for grain; here is a great appearance of plenty, but there is no sound wheat!"

While contemplating the subject, I looked in another direction, and saw a small field in the form of the letter L, which had the appearance of something growing in it. I immediately directed my steps to it, and found that it had been sown with wheat, some of which had grown about six inches high, other parts of the field not quite so high, and some had only just sprouted. This gave me great encouragement to expect that at the harvest there would be some good grain. While thus engaged, a large bull, very fierce and angry, leaped over the fence, ran through the field, and stamped down a large quantity of that which had just sprouted, and after doing considerable injury he leaped over the fence and ran away.

I felt very much grieved that so much wheat should be destroyed, when there was such a prospect of scarcity. When I awoke next morning, the interpretation was given me. The large field with the great appearance of grain, so beautiful to look upon, represented the nation in which I then resided, which had a very pleasing appearance and a great show of religion, and made great pretensions to piety and godliness, but denied the power thereof. It was destitute of the principles of truth, and consequently of the gifts of the spirit.

The small field I saw clearly represented the region of country where I was laboring, and where the word of truth had taken root, and was growing in the hearts of those who had the Gospel, some places having grown a little more than others. The village I was in was that part of the field

where the bull did so much injury, for during my short visit there most of the inhabitants were believing, but as soon as I departed, a clergyman belonging to the Church of England came out and violently attacked the truth, and made considerable noise, crying, "false prophet! delusion!" and after trampling on truth and doing all the mischief he could, before I returned, he took shelter in his pulpit. However, he did not destroy all the seed, for after my return I was instrumental in building up a church in that place.

THE ECHO CANYON WAR.

—o—

(From the Salt Lake "Contributor.")

V.

The first councils of our people, on learning of the approach of the army, were held in the spirit of self-defence. It was decided that political and religious liberty were dearer than life. These deliberations resulted in pacific instructions to the Church and civil authorities, exhorting the people to faithfulness and confidence in the protecting power of the Almighty. The following communication to the district military commanding officers, was the first official notice given them of the threatened invasion of the Territory, and of the intention to forcibly resist the enemy.

Headquarters Nauvoo Legion,
Adjt. General's Office,
G. S. L. City, Aug. 1, 1857.

Sir: Reports, tolerably well authenticated, have reached this office that an army from the Eastern States is now *en route* to invade this Territory.

The people of this Territory have lived in strict obedience to the laws of the parent and home governments, and are ever zealous for the supremacy of the Constitution and the rights guaranteed thereby. In such time, when anarchy takes the place of orderly government, and mobocratic tyranny usurps the power of rulers, they have left the inalienable right to defend themselves against all aggression upon their constitutional privileges. It is enough that for successive years they have witnessed the desolation of their homes; the barbarous wrath of mobs poured upon their unoffending brethren and sisters; their leaders arrested, incarcerated and slain, and themselves driven to cull life from the hospitality of the desert and the savage. They are not willing to endure longer these unceasing outrages; but if an exterminating war be proposed against them, and blood alone can cleanse pollution from the nation's bulwarks, to the God of our fathers let the appeal be made.

You are instructed to hold your command in readiness to march at the shortest possible notice to any part of the Territory. See that the law is strictly enforced in regard to arms and ammunition, and as far as practicable that each Ten be provided with a good wagon and four horses or mules, as well as the necessary clothing, etc., for a winter campaign. Particularly let your influence be used for the preservation of the grain. Avoid all excitement, but be ready.

DANIEL H. WELLS,
Lieut. General Commanding.
By James Ferguson, Adjt. Gen.

Copies of this letter were sent to the following: Col. W. H. Dame, Parowan; Maj. L. W. McCullough, Fillmore; Maj. C. W. Bradley, Nephi; Maj. Warren S. Snow, Sanpete; Gen. Aaron Johnson, Peteetneet; Col. Wm. B. Pace, Provo; Maj. Samuel Smith, Box Elder; Col. C. W. West, Weber; Col. P. C. Merrill, Davis; Maj. David Evans, Lehi; Maj. Allen Weeks, Cedar; Maj. John Rowberry, Tooele.

Within a few days these instructions reached the various districts and were quietly acted upon. There was a universal cleaning of arms, filling up of cartridge boxes, and attention given to the equipment of horses, teams and camping outfits.

On the thirteenth of August orders were issued for the first movement of

our forces. It was directed to Col. Robert T. Burton, instructing him to take the field with one hundred and sixty men from the first regiment. He, however, started on the fifteenth with but seventy men from the Life Guards. Among the officers accompanying this expedition were Col. Jas. Cummings, of the general staff, Maj. J. M. Barlow, Quartermaster and Commissary, Capt. H. P. Kimball, Maj. H. W. Lawrence, Lieuts. J. O. Knowlton and C. F. Decker. They were afterwards joined by a company from Provo, commanded by Capt. Joshua Clark. The instructions given Col. Burton were to march to the east on the main traveled road, affording aid and protection to the incoming trains of immigrants, and to act as a corps of observation to learn the strength and equipment of forces reported on the way to Utah, and report to headquarters; but not to interfere with life or property of any one they might encounter on the road. Speaking of this trip, Gen. Burton says: We arrived at Fort Bridger August 21st, and met the first company of immigrants at Pacific Springs on the 26th. On the following day we met Moody's company from Texas, also several large supply trains, entirely unprotected by any escort. On the 29th I left my wagons and half of the men and animals on the Sweetwater, proceeding with pack animals. On the 30th I arrived at Devil's Gate, with Kimball, Cummings and Decker's command coming up the next day; here on the 31st we met Jones, Stringham and others on their way from Deer Creek to Salt Lake City, and on the day after Capt. John R. Murdock, from the States. The latter brought word of the intense bitterness expressed all over the Union against the Mormons, and of the expectations that many entertained that the people of Utah were about to be annihilated by the strong arm of the military power. These companies proceeded immediately on their way to the city, while Col. Burton and command were engaged cacheing provisions for future use. On Sept. 8th he sent an express to the Platte, which returned on the 12th. From this time the expedition moved slowly towards the city, thoroughly examining the country, and posting themselves upon all points likely to be of advantage later in the campaign. They also kept a good look-out on the scouting and other military movements, forwarding by express all information of interest to General Wells and Governor Young. On the 17th they received an express from Salt Lake, by J. M. Simmons and O. Spencer, and from this date men were kept in the saddle night and day between the front and headquarters. Sept. 16th, N. V. Jones and Stephen Taylor brought an express from the city, and on the 21st Col. Burton took three men, H. P. Kimball, H. W. Lawrence and John Smith, and again moved east to the vicinity of Devil's Gate, and camped, Sept. 22nd, within half a mile of Col. E. B. Alexander's command. Here they first met the advance of the Utah army, and from that time were its immediate neighbors until it arrived at Ham's Fork.

The system of expressing information to and from Salt Lake City by daring, hardy men, mounted on mustang horses, was most thorough and safe. The adventures of those thus engaged and the tales of cold, hunger, and many discomforts which they can tell, would fill volumes with matter of intensest interest, enlivened by an amount of philosophical humor, which one is surprised to find the threatening prospects of the times in no way daunted. It is safe to say that no body of men marshalled out to fight for home, country and religion ever enjoyed themselves better or were more susceptible to the ridiculous or fun-creating situations than they. Escapes from imminent danger would be heralded with more laughter than interest,—for they were common—and the particularly awkward, though perilous accident of a comrade, from whatever cause, more frequently excited the risibles than the pity of his fellows.

It was thought by Governor Young and General Wells that when Captain Van Vliet returned and reported the discouraging result of his labors in behalf of the army, that rather than risk men and animals out in the cold and severe winter, the officers in

charge would order a retreat, at least to Laramie or some other military post, where the soldiers could be comfortable and out of danger. The orders sent to Col. Burton were to this effect; watch the movements of the army closely, keeping between it and the immigrant and supply trains; if, when Col. Van Vliet reports, the army still persists in its onward march toward the city, use every means in your power to harass and hinder it by stampeding stock, etc. Every effort was made to secure the uninterrupted progress of the season's immigration, and the freight trains, which were loaded with States goods that were almost indispensable. The efforts were entirely successful, the army at no time overtaking the trains, which arrived in the valley safely.

There was no movement of the enemy from the time Col. Burton approached them at Devil's Gate on the Sweetwater that our officers were not speedily apprized of. Scouts and spies were with them continually, examining their camps, arms, equipments, and reporting to head-quarters. Many and varied were the adventures of these and of the small stampeding parties that were engaged in driving off cattle. It may be said to the credit of the army that great precautions were taken to guard against such parties and to save the stock; had it not been so, before reaching Ham's Fork they would not have had an ox, horse or government mule left. As it was, upwards of one thousand five hundred head of stock were taken away from them, and they were considerably annoyed by night surprises, etc.

It is here proper to remark that the cattle, horses, and other stock taken during the campaign were, on the conclusion of peace, returned to the officers at Camp Floyd, for which act neither thanks nor compensation was ever rendered. Among the animals that fell into our hands was a pet mule, owned by Col. Alexander; an old, white, gentle creature, the pride of the Colonel's household. Governor Young was particularly requested to take charge of this distinguished favorite, and accordingly had it sought out from the herd, stabled in a reserved stall of his barn and fed on the fat of the land. The attention bestowed upon it became the subject of diplomatic correspondence between the commandants of the opposing forces; yet, notwithstanding the enduring fame thus achieved and the tenderest care of experienced hostlers and veterinary surgeons, the poor prisoner succumbed to age and aggravated grief, at being ruthlessly torn from its associates and friends, and during the winter died, lamented by two armies.

THE MORMON'S ANSWER.

AN ELDER OF THE CHURCH OF LATTER-DAY SAINTS REPLIES TO JUDGE VAN ZILE'S LETTER — HOW THE MORMONS REGARD THE EDMUNDS BILL AND THE UTAH COMMISSION — A CLEVER PLEA FOR THE SAINTHOOD, AND AN ABLE AND INGENIOUS DEFENSE.

[CONTINUED FROM PAGE 7.]

How came California, "that empire of wealth to the nation," to be saved from re-occupation by the Mexicans, or perhaps falling into the possession of Great Britain? The honor is justly

DUE TO THE MORMON BATTALION,

who, under Colonel P. St. George Cook, an officer of the United States' army, marched to San Diego, in Southern California, and, raising the stars and stripes, claimed the country in the name of the Union. The Mormon battalion consisted of 500 men, selected from among the Mormon people who were encamped on the Missouri river, *en route* to some indefinite point in the great Rocky Mountain region, where they could pursue the worship of their God

without fear of mob violence. These 500 men, with their co-religionists had, a few weeks previous to their enlistment, been driven by mob violence from their beautiful homes and possessions in their city of Nauvoo, on the Illinois bank of the Mississippi River. Yet, at their country's call, they enlisted beneath her banner and made an infantry march unparalleled in history, of over 2,000 miles. No regiment engaged in the Mexican war gave greater proofs of loyalty than did the Mormon battalion.

Was it a mark of disloyalty for the Mormons, immediately after their arrival in Utah, to organize the provisional government of the State of Deseret, and petition Congress for admission into the Union? Was it a mark of disloyalty in them to petition Congress, as early as 1852, to construct a transcontinental railroad?

DURING THE CALIFORNIA GOLD EXCITEMENT,

many emigrants, who had assisted in mobbing, plundering and driving from their homes the Mormons in Missouri and Illinois, reached Utah in a destitute condition, *en route* for the land of gold. Was it a mark of disloyalty and inhumanity in the Mormons to feed and administer to the wants of these emigrants out of their own scanty store? Was it a mark of disloyalty when, in the year 1870, at the dictum of the Governor of Utah, the Mormons ceased their military drills? He forbade the assembling together of more than ten men, even for the purpose of celebrating Independence Day, or for any other object whatever, notwithstanding the constitutional guarantee that the right of the people to bear arms shall not be infringed. Never was the loyalty of the people of any portion of this Republic so severely tested as has been that of the Mormon people. By act of Congress perhaps 10,000 of them have been disfranchised and denied the right to hold office, and, by the extra judicial course of the Federal Courts here, Mormons who will not repudiate their religion are being excluded from juries; hence accused Mormons are being indicted and tried by juries of avowed hostility to them rather than by impartial juries of their peers. To all this the Mormons are quietly submitting, patiently awaiting an opportunity to test, in the Supreme Court of the United States, the laws and judicial rulings that thus rob them of their rights. It is safe to say that the free-born American citizens of no other portion of the United States would so quietly and patiently submit to such outrageous invasion of their most sacred rights. With steadfast loyalty to the government and the Constitution, the Mormons

ARE OFFERING NO RESISTANCE

to these attacks upon their liberties, except in the courts, by methods most strictly legal and constitutional.

To what circumstance or to what act or sentiment of the Mormon people can Mr. Van Zile point as a sign, token or evidence of their disloyalty? Not one. Why, then, this reiterated charge? The object of it is plain. Once make it appear to the satisfaction of Congress that the Mormon people in Utah are disloyal and the entire control of the Territory with its offices, treasuries, and public trusts, would pass into the hands of the insignificant minority. Hence their interest and zeal in making and trying to establish the charge.

The only ground whatever, that can afford the slightest pretext for the charge of disloyalty against the Mormon people is the alleged disregard of some of them for the laws of Congress which prohibit polygamy. It is not our purpose to avoid replying to a single point made by Mr. Van Zile so far as space will permit, hence we give a frank statement of the attitude of the Mormon people respecting the practice of polygamy and the laws of Congress which prohibit it. The doctrine of plural marriage is a vital principle of the religion of the Mormon people, and they always maintained that the law of 1862 forbidding it was unconstitutional, as it prohibited

THE FREE EXERCISE OF THEIR RELIGION.

In the Reynolds' case the Supreme Court of the United States affirmed the constitutionality of that law. To that decision the Mormon people

have bowed, and the announcement has been made by the Mormon Church and by its official organ that hereafter any man who violates the anti-polygamy law does it on his own responsibility, and may expect the punishment prescribed by the law. But while thus submitting to fine and imprisonment for his religion's sake, the Mormon knows that the rights of conscience have been invaded, and he awaits, with such patience as he may, the day when his motives and religion will not be so grossly misunderstood by the world and the government, and when the rights of conscience will not be denied the citizens of this Republic.

Mr. Van Zile refers to "the murders that have been committed in Utah," in a manner to connect with and make responsible for them the Mormon people. It is true there have been tragedies and murders in Utah, but in none of the present Territories of the United States, in proportion to the number of their population and the length of time they have been settled, have there been fewer homicides than in Utah, though that shocking, horrifying tragedy,

THE MOUNTAIN MEADOWS MASSACRE

be included in the account against this Territory. The facts are that in the early days of not one of the Western States or Territories have there been so few crimes against human life as in Utah, and in none has the law been so effectual for the preservation of life and property. If, in the tragedies that have occurred, the guilty have not been brought to justice, the fault was not that of the Mormons, for the court machinery and prosecuting authority has been in the hands of non-Mormon Federal appointees during nearly the whole history of the Territory.

The Mountain meadows tragedy, though not designated by Mr. Van Zile, was evidently in his mind, and we will here make a brief reference to it. The features of the tragedy are shocking in the extreme and its ferocity admits of no extenuation. But the accusation of complicity in it, so often made against Brigham Young and other leading Mormons, is as baseless, cruel and unjust as the tragedy was horrible. Salt Lake City, the home of Brigham Young and most of the leading men of the Mormon people, is nearly 400 miles from

THE SCENE OF THE TRAGEDY.

A vast and desert wilderness, destitute almost entirely of ready means of communication, with but few settlements intervened between the two points, and nothing was known of the tragedy by Brigham Young, or the other Mormon leaders, who were at their homes in Salt Lake, until some time after it had occurred. The news of the horrible affair spread rapidly among the Mormon settlements, everywhere creating a thrill of horror. In concluding our reference to this painful subject, we will quote the words of the Hon. Sumner Howard, United States Prosecuting Attorney for Utah, a pronounced anti-Mormon, and the Hon. Mr. Van Zile's predecessor in office: "I have been engaged constantly during the past three months in sifting facts and everything connected with or related to the massacre." This he said in connection with Lee's trial, and in his closing address to the jury he said "he had come there for the purpose of trying John D. Lee, because the evidence pointed to him as the main instigator and leader, and he had given the jury unanswerable documentary evidence, proving that the authorities of the Mormon Church knew nothing of the butchery till after it was committed, and that Lee, in his letter to Brigham Young, a few weeks after, had knowingly misrepresented the actual facts relative to the massacre, still seeking to keep him in the dark and in ignorance. He had all the assistance a United States officer could ask on earth in such a case. Nothing had been kept back, and he was

DETERMINED TO CLEAR THE CALENDAR,

but did not intend to prosecute any one lured to the meadows at the time, some of whom were mere boys and knew nothing of the vile plan which Lee had originated and carried out for the destruction of the emigrants."

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 8, 1883.

AN EPISTLE

TO THE ELDERS FROM ZION AND THE SAINTS IN THE BRITISH MISSION.

—o—

BELOVED Brethren and Sisters,—In the providences of the Lord it has fallen to my lot to be sent forth by his servants in authority to labor in your midst and assist you in spreading abroad the principles of truth that have been restored to the earth in these the latter days. President Carrington, after an absence of two years from his home, has returned to Utah, and the duty devolves upon me, under the direction of the Priesthood in Zion, of occupying the responsible position he has vacated, which, aided by your united faith and prayers, it is my desire and intention to do to the best of the ability which God our heavenly Father has given me.

The emigration season for the year 1882 is over, and our ranks this side of the water are materially thinned by many of our friends leaving these lands and gathering to Zion. As missionaries we now have several months before us which, while not the most favorable for carrying on our work, are such as may nevertheless be utilized in doing much good. We have but little means with which to hire halls, and the weather is too inclement at this season of the year to permit the holding of meetings in the open air, but we can and should visit from house to house, seeking as at all times to make the acquaintance of the people, remove prejudice from their minds, and lay before them the principles of life and salvation. By thus going from door to door, securing introductions as far as possible, we may be able to soften the hearts of those who are now prejudiced and embittered against us by reason of false reports and erroneous ideas, and sow the seed of righteousness in many an honest heart, such as will gladly accept the Gospel when it is once taken to them and properly explained. And if we but drop the seed and it takes root in good soil, some other of the Lord's servants may sometime come that way and reap, in His most holy name, the fruits of the germ which we planted by the same power and authority. In doing this we may often find little openings which, if properly developed, may lead to the building up of small Branches in parts now unfrequented by the Saints, or failing in this, may still fulfill the law and accomplish the object of our mission, which is to "preach the Gospel to every creature," giving to every soul the privilege of accepting or rejecting the plan of life and salvation. If we do not convert and baptize so many as we desire, we must not feel discouraged. It is a day of warning, as well as conversion, and all men can be warned and must be in order that they may be left without excuse.

It is the duty of the Saints as well as the Elders to engage in this important work, as far as they are able and properly qualified, for it behooveth every soul that is warned to warn his neighbor, and make every effort possible to further the cause of Christ and build up the kingdom of God. It is our duty to so live that the Spirit of the Lord will find lodgment in our own hearts, and then, and not till then, will we be able to carry its comforting influence to the hearts of others. No man can preach the Gospel of Christ without the spirit thereof, to any purpose or effect. They who are most successful in convincing others are those who are thoroughly convinced themselves, and are thus enabled, notwithstanding their lack of high-sounding words and elegance of diction, to make others feel what they feel themselves. With the Spirit of the Lord in our hearts we can be *in earnest* in preaching His Gospel, not without, and can find joy and happiness in our labors wherever our lot may be cast. Whether we labor in "pastures new," reaping a rich harvest of souls as our reward, or glean scattered sheaves in a field over which the reapers have gone many times, whether we wander through cities, towns or villages, calling at the mansions of the rich or the cottages of the poor, passing through green fields and rustic lanes in Summer, or moving about amidst the frosts and storms of Winter, trudging over land or sailing over the sea; it can make but little difference to the servant of God in the discharge of his duty. We should leave no stone unturned to seek out every honest soul, and testify to him or her of the truth of the great and mighty work which has been commenced in the latter days in fulfillment of the promises of the Lord to his servants in ages that are past.

We, as Elders, did not come forth to do our own will, but the will of Him who sent us. We should not content ourselves with simply wearing away our two or three years, until the time comes for our release to return; we are here that all men whom we meet may be warned and our garments freed from the blood of this generation. Not one of us can afford to be idle, nor neglect a single opportunity for doing good in this or in any respect. It should be our pride to say, when the time of our missions have expired and we are honorably released therefrom, that we did not permit ourselves to be hedged in by the old and beaten tracks, but penetrated into new fields and established new Branches, and by relying on the Lord and fearing nothing but His displeasure, were instrumental in effecting much good. We can then feel that we have done our duty, and while giving the Lord all honor and glory, can return home feeling grateful to Him for our success and the invaluable experience we have gained. There is nothing that gives greater satisfaction than the approval of one's own conscience, the assurance of the Holy Spirit that we have employed all our gifts and blessings to the best of our ability in the service of our heavenly Father, and that He has accepted the offerings we have made.

Therefore, thrust in the sickle and reap, for the harvest is fully ripe, and work while the day lasts, for the night soon cometh when no man can work, when the laborers will be withdrawn from the vineyard, and the nations left to be dealt with by the Lord in his own wise time and way. The Saints should all remember, as we have already said, that they have a part to perform in conjunction with the Elders, as long as they remain in these lands,

and even after gathering to Zion. The correctness of their lives will be a telling testimony to those around them of the truth of the religion which makes them so. They should be willing and even anxious—as many of them are—to feed, clothe and shelter the servants of the Lord, as far as it is possible when they are in need of such assistance, and then look to the Lord and not to man for their reward. He has said: "Inasmuch as ye do it unto the least of these my servants, ye do it unto me," and this has equal application in any case, be the treatment of an Elder kind or unkind, generous or otherwise. Now, therefore, is the time to do good, the opportunity may never occur again, and rest assured, beloved brethren and sisters, that all will be rewarded hereafter for the exact amount that they do, no more and no less, and that it is absolutely impossible to do or leave undone any action, be it good or evil, without receiving here or hereafter its corresponding recompense.

May God our heavenly Father bless and preserve you faithful to His cause, is the prayer of

Your Brother in the Gospel,

JOHN HENRY SMITH.

ARRIVAL AND APPOINTMENT.—Elder Phillip Luba, who arrived from Utah per S. S. *Alaska* on December 31, 1882, left for Paris on January 4, 1883, having been appointed to labor in the French Mission under the direction of President P. F. Goss.

RELEASE.—Elder Charles Reynolds has been released to return home on account of sickness. He sailed from Liverpool on Saturday, December 30, 1882, per S.S. *Abyscinia.*

NEWCASTLE AND DURHAM CONFERENCE.—The Newcastle and Durham Conference will be held at the Nile Street Assembly Hall, Sunderland, on Sunday, Jan. 28, 1883. President John H. Smith and other Elders from Utah will be present.

CORRESPONDENCE.

ITEMS FROM HOLLAND.

Zwolle, Holland, Dec. 28, 1882.

President John H. Smith.

Dear Brother,—I am longing to hear from you, and the brethren with you, your health and progress in the ministry, and I think you would also like to hear how we are getting along in the Netherlands. I would have written to you sooner, but I wished to see the Saints and find out how the Holland Mission was situated, before doing so.

In the first place our health is good, that of brother Volker and myself, and we are rejoicing and have much pleasure in our labors. Brother Volker is in Amsterdam with his relations and the few Saints there, and will join me after New Year's. I have been visiting and preaching the Gospel to the Saints in their scattered condition.

Where I have been the Saints received me with kindness and love, but there was everywhere something wrong with them; where there is no head, the feet are apt to take their own way. There are seventy-eight Saints altogether, eighteen families, and six of them are alive in paying

Tithing. The Saints are very poor. I have been over a month with them, and only once have I eaten a piece of "hoc meath." I found in the Tithing for a half year five pounds in money, which has helped me along. I have printed 2,000 pamphlets like the one enclosed. I found a few books which I had printed seven years ago, also a few Catechisms, and a few Answers to Questions from Henry Tring about "Mormonism," which I had printed.

I have held public meetings at various places, one of which was very lively. I had fifty hearers with two "Reverends," who came as lions upon me after the meeting; one was a Baptist, the other an Evangelist. Their topic was polygamy.

In about two weeks I hope to go to the same place, as I think I can baptize a few persons there. Yesterday morning a young man came from that place and said he would like me to come there again. While there, for three nights I had been preaching till 3 o'clock in the morning, and after that I had to walk for three hours to a station, but the Lord blessed me and my strength was in Him. In this place (Zwolle) three persons have been baptized. I hope many more will come.

I have six families who are "boatmans;" they have little ships and are going from place to place, at the same time carrying the Gospel with them. They are like sheep in the midst of wolves. I have great pleasure and rejoice in hearing the testimony of our little children in the Gospel of Christ, and thank our heavenly Father for them.

With kind love to you and all the brethren in the Office, in which brother Volker joins, I remain

Your brother in the Gospel,

P. J. LAMMERS.

Address: Care W. Koldewijn, Lange Zandstraat te Deventer, Nederland.

CONFERENCES IN THE SWISS AND GERMAN MISSION.

Winterthur, Jan. 2, 1883.

President John H. Smith.

Dear Brother, — Our Conferences having closed, I hasten to send you a report of them. On December 23, 1882, the Utah Elders having arrived from their different fields of labor, a Priesthood meeting was held, at which it was decided to create a new Conference, under the name of the Central Swiss Conference, which includes the north-eastern part of Canton Bern, and the Cantons of Solothurn, Basel and Aargan, with Elder John Ledermann as Conference President. A change was also decided upon for the German Conferences, namely: the Branches of Nurnberg, Erlangen and Munchen, which formerly belonged to the North German Conference, were taken from that and connected with the South German Conference, which now includes the kingdoms of Bavaria and Wurtemberg, and the Grand Duchy of Baden, and is presided over by Elder John G. Hafen, formerly President of the East Swiss Conference. He is assisted by Elder Alex. Newberger and Priest Adolf Brox, who labor as Traveling Elder and Priest.

With the North German Conference is now connected the Branches in Kiel and Hamburg, which were formerly under the Scandinavian Mission. Over this Conference Elder John Q. Cannon presides, as heretofore, with Elders Ward E. Pack and Peter Krogue laboring under his direction as Traveling Elders. This Conference comprises the kingdoms of Prussia and Saxony.

The East Swiss Conference is now presided over by Elder Alowis Bauer, who was formerly Traveling Elder in this Conference. This now embraces the Cantons of Zurich, Schaffhausen, St. Gallen, Appenzell, Thurgau and Graubunden.

The Bern Conference is presided over by Elder John Stucki, and includes the southern portion of the Canton of Bern.

The Jura Conference is presided over by Elders John Schiess, with Elder Andrew Villet to labor under his direction in this field and in the close lying portions of France. This Conference embraces the north-west portion of the Canton of Bern, and the Cantons of Neuchatel, Waadt and Genf.

Elder James Beus was sustained

as Traveling Elder in Italy. Elder J. J. Walser was sustained as Secretary of the Mission. Many other items for the welfare of the Mission were advanced and acted upon. At 8 p.m. a Sunday School Festival was held for the children of the Bern Branch.

On Sunday, Dec. 24th, at 10 a.m., the General Conference of the Swiss, Italian and German Mission was opened by President P. F. Goss at Bern. The hall was nicely decorated by the sisters of the Relief Society. The Saints from far and near had come in goodly numbers. During the first day three meetings were held. On Monday morning, during the forenoon meeting, the Authorities of the Church were presented and unanimously sustained, and the statistical and financial reports read and accepted. On Monday afternoon the Female Relief Society of the Bern Branch held a well attended meeting, many of the sisters of this Society giving strong and expressive testimonies. Another meeting was held at 6 p.m., after which the choir (which had furnished sweet and lively singing) and the Elders and visiting Saints, had a very pleasant tea-party, which closed at 11 p.m. The Spirit of the Lord rested richly upon the Elders, and the Gospel of Jesus Christ was plainly taught by the power thereof.

The East Swiss Conference convened in Winterthur at 10 a.m. on Dec. 31st, and closed at 3 p.m. on Jan. 1, 1883. President P. F. Goss and Elders J. J. Walser, John G. Hafen, John Ledermann, Alowis Bauer, John Q. Cannon and John Schiess were present. The Priesthood and Saints of this Conference had gathered in goodly numbers, and we were also richly blessed with the Spirit of the Lord. At both Conferences, Priesthood meetings were held with the local Priesthood. Five persons were baptized after these meetings. In Germany no Conferences can be held yet. The Elders all departed to their several fields of labor this morning.

In Bern the visiting Saints were provided for by the Relief Society, and in Winterthur arrangements had been made so that all ate and slept at one hotel at reduced prices, which was a help to the poor Saints.

I am now going to Baretsschueil, Schaffhausen and Basel, and will be back in Bern next week. I have the Articles of Faith printed in the French now, and the Pearl of Great Price is also out.

Excuse haste and bad writing. With kind regards I remain

Your brother in the Gospel,

P. F. Goss.

PERSECUTION.

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[CONTINUED FROM PAGE 806, VOL. 44.]

The test acts, the enforcement of which has been attempted in so many countries, have their origin in the spirit of persecution for opinion's sake. The act of uniformity in the time of Elizabeth was a persecuting statute which, according to Macaulay, had the most pernicious consequences. The test act of the thirteenth year of Charles II., required not only that all magistrates should take the oath of allegiance and supremacy, but also provided that they must receive the communion according to the rites of the Church of England before they could be elected magistrates. The act of the twenty-fifth year of Charles II., extended the same requirement to the holders of all public offices, civil or military. The latter test act moreover obliged every officer, as a condition precedent, to abjure all belief in the doctrine of transubstantiation. These stringent acts, though mitigated by parliament to a large degree by an "act of indemnity," passed every year to cure the intolerable inconveniences which their rigid enforcement would have entailed, were none the less pernicious in their aggregate effect. Civil disabilities imposed upon any class of citizens, simply because of their belief or want of belief, are not only indefensible in the forum of reason, but they commonly defeat the very objects at which they are aimed. That

conformity which is produced by force is an unwilling, insincere, and false conformity. It makes discontented subjects, disaffected citizens, and unsafe members of the body politic. Says the historian, Macaulay, referring to the test acts of Great Britain:

"During thirty years, the contest went on in both houses of parliament, in every constituent body, in every social circle. It destroyed administrations, broke up parties, made all government in one part of the empire impossible, and at length brought us to the verge of civil war. Even when the struggle had terminated, the passions to which it had given birth, still continued to rage."

Still more forcible is the lesson to be drawn from the perpetually baffled attempt to enforce test acts and test oaths upon the unwilling people of Ireland. While an overwhelming majority of her people were Catholics, the bigotry of her rulers sought to force them by penal statutes into the suppression or the abandonment of their most sacred convictions. If they were loyal subjects when these unwise measures began, how much of loyalty might be expected to have remained after the cruelties and the terrors that attended their enforcement? They preferred their own faith to that of the church of England, yet the creed of a church which they abhorred was to be thrust down their throats. They preferred their own mode of worship; yet another and a foreign mode was to be forced upon them. It was said of Charlemagne, that the pagans of his empire were, with more or less success, "dragooned into the Christian church."

Has it ever been recorded that Protestants were made out of Catholics by the massacres of Wexford and Drogheda? "The Irish Catholics," says Lecky, "were subject at first to a system of open plunder, and then to a long legal persecution which was designed to make them abandon their faith. All the paths of honor and wealth were monopolized by Protestants, while shackles of every description hampered the Catholics in all the relations of life. Yet these only clung the closer to their faith on account of the storms that assailed it. That very acute observer, Arthur Young, declared at the close of the penal laws, that the relative proportion of Catholics to Protestants had not been at all reduced—if anything rather the reverse—and that those who denied this admitted that, at the past rate of conversion, four thousand years would be required to make Ireland Protestant. * * * When every other northern nation abandoned Catholicism, the Irish still retained it out of antipathy to their oppressors."

If it were not for our compact organization, the policy now being pursued towards Utah would make an Ireland of our Territory. The Edmunds law is admirably adapted to breed a race of spies and informers, to array class against class, and to arouse the most embittered feelings among fellow citizens. Any man or woman who may entertain a dislike, whether with or without foundation, against a Latter-day Saint, by bearing false testimony can imperil his or her liberty and his or her property. There have been in past times officers of the law in this Territory who have been eager to get the testimony of such persons, and who would readily have availed themselves of the perjured statements of enemies against prominent Latter-day Saints. There may be officers here now of that kind. It is easy to imagine the condition of a society where such opportunities for wreaking private vengeance exist, especially when such private vengeance would run parallel with popular feeling.

Attempts have been made in the past to secure the testimony of domestics living in the houses of citizens against whom prosecutions were desired. There have been persons who have not had any scruples about questioning minor children for the purpose of spying into the private affairs of families.

It is by such means that the Catholics were harassed after the English revolution of 1688. A priest that solemnized mass was severely punished, Catholics who joined in mass and persisted in carrying out their religion were exposed to severe penalties. To array their friends against them and to cut them off from the sympathy of

their kindred, it was enacted that when proved guilty of these acts of worship, their property should be taken from them and given to their nearest Protestant relative. Yet history has failed to record the conversion of any number of Catholics through these severe and oppressive measures. On the contrary, men, women and children, clung the more closely to their religion and valued it the more highly because of the sacrifice which they were called upon to make for it.

It is folly in the extreme for anyone to imagine that the enactment of such harsh measures as those made law against Utah, and proposed as law, can have any effect in convincing the people of the alleged errors of their religion. History fails to record a single instance of the success of such measures, and it will be repeated in this Territory through the means now being used.

TERRITORIAL GOVERNMENT.

BY J. M. TANNER.

In the present situation of affairs in Utah, we are led to ask what is a Territory, and what are its obligations to the nation of which it forms a part? That its people may be made subjects of any and every legislation that Congress deems fit to pass upon them, irrespective of the fundamental principle of law and justice, we deny. To be sure, the Constitution of the United States declares that "Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States." But let us examine the history of nations, and the principles that have actuated them in the acquisition and control of their territories.

Mr. McCarthy, in reviewing the policy of the English government toward the Canadas in 1838, most clearly defines their rights, and assumes to say in his criticism upon Lord Durham that no nation can maintain justice in and influence over its territories, without granting to those territories all the political rights enjoyed by the nation itself. All the great powers of the earth, from the most ancient times, have furnished examples of their incapacity to govern the territories conquered by them, without extending to their subjects a certain equality of rights.

Compare the policy of Nebuchadnezzar with that of Cyrus, and it is clear that the former failed to establish the unity which the latter perpetuated. Philip observed the inadequacy of the Spartans, the Athenians or the Thebans to consolidate the different Grecian states, when their local forms of government had been destroyed, and demonstrated that local self-government belongs to every well-grounded republic. Rome was taught the lesson only when her downfall was foreshadowed. Her colonies had ever felt the injustice done by distinguishing only a certain class of Roman citizens. A government may be compared in the relationship of its citizens to the family organization, in which distinction severs the ties of affection, which lie at the very foundation of its success.

The American colonies justly remonstrated against their mother country, and demanded only what they considered their inherent rights—the right to say that their governors should not be appointed from those whose minds were poisoned by prejudice, and who were ignorant of the real wants of the people; the right to legislate for themselves; the right to control their public funds; in short, the right to all that belonged to them as sovereign citizens of the nation. For these principles our forefathers contended, fought and bled. For the perpetuation of these principles they sought to establish a government that would protect, by its constitutional restrictions, the minority against any popular prejudice of the majority.

History has repeatedly pointed out the inability of a majority to justly govern when the minority has no re-

presentation; and yet politicians are wont to declare that the people of Utah must submit to the so-called civilization of the age, because fifty millions of people say they are wrong. Acknowledge this, and we fall back into the grinding tyrannies of an age of unmitigated darkness and cruelty. Why, the inhabitants of Europe in the Middle Ages pronounced the Albigenses heretics, and as such burned their city and ruthlessly murdered its inhabitants. But when the cloud of ungrounded prejudice passed from their horizon, and other generations were left to review the pages of their history, they were placed in the van of the standard bearers of the civilization of the age. There was no appeal for this unfortunate people, for the majority had adjudged them corrupt.

Again, the very nation that now sets aside these fundamental principles of government, in her weaker days was the victim of a bigoted monarch and a tyrannical parliament. Could the colonists say that the parliamentary acts or the edicts of the king were unlawful? Dare they question the right of the king, who can do no wrong, or the authority of Parliament, which sought by legislation to place the colonists in harmony with the mother country? Intellectual development and religious freedom demanded more humane treatment. The colonists had not been contaminated or degraded by the evil influence of demagogues. The purity and simplicity which characterized their private lives gave an impetus to a correspondingly pure and reliable government; for, to use the language of Mr. Froude, in his sketch of Cæsar: "Popular forms of government are possible only when individual men can govern their own lives on moral principles, and when duty is of more importance than pleasure, and justice than material expediency." How careful were those who sought to release the people from despotism to maintain local self-government in the States? The States have ever been jealous of and watchful over their home rule against any aggression of Congress; but when it is conceded that the people of territories have no governmental powers except as granted by Congress, we acknowledge the absolute supremacy of Congress to legislate away from the people of the territories every political right that distinguishes the citizens of a free government from those of a monarchial despotism.

If territories may become States, may they not justly demand of Congress that form of government which will best fit and qualify them to become States? At least the doctrine of Mr. Douglas that the power of Congress to govern territories is to be found in the clause authorizing the admission of new States, seems the most consistent with the principles of free government.—*Contributor.*

UTAH NEWS.

The building "boom" in Salt Lake City still continues.

Typhoid fever and lung complaints are among the prevailing ailments just now.

Many Utah farmers are taking advantage of the fine weather to plough and cultivate their lands.

Apostle Albert Carrington, ex-President of the European Mission, arrived in Salt Lake City on the 13th of December.

Presidents John Taylor and Joseph F. Smith, accompanied by several of the quorum of the Twelve and other Elders, started on a tour through some of the settlements in Cache Valley on the 15th ult.

Special meetings of the Salt Lake Stake of Zion were held during the fore part of December. Considerable business was done and much valuable instruction given.